THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH xxiv, 5.

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GENERAL CONFERENCE.

October 6, 1886.

THE Fifty-sixth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened this (Wednesday) morning at 10 o'clock, in the Stake Tabernacle, Coalville, Summit County. There were present of the general authorities, Franklin D. Richards (who presided), John Henry Smith and John W. Taylor of the Quorum of the Twelve Apostles, besides Elder Wm. W. Cluff and other Presidents of Stakes, and local and visiting Bishops, and other officers of the Church.

President Richards called the Conference to order, and the choir sang the hymn,

Great is the Lord! 'tis good to praise
His high and holy name.

Prayer by Elder John Henry Smith.

Singing by the choir:

Spirit of faith come down,
Reveal the things of God.

President Richards addressed the Conference, expressing pleasure on his own part, as well as on that of the visiting brethren, for the opportunity thus afforded them to assemble in General Conference with the people of Coalville, in their magnificent new building, which had been hurriedly prepared to accommodate the Saints for this purpose. He hoped that the unexpected visitation of the Saints at this place would have the effect to encourage the people of Summit Stake to complete the building and make it a house that will afford joy to the people of the Stake, and that will be an object of gladness and admiration to all friends around.

There were many reasons for gratitude and praise to our heavenly Father this morning, some of which he deemed it proper that we should be reminded of. In the first place, he had learned that throughout this valley, which, on account of its altitude, was usually subject to early frosts, to the injury of the crops, the people generally had reaped abundantly not only of cereals, but of esculents as well, affording plenty both for man and beast. Not only was this the case in the Summit Stake, but a good, fair harvest was reaped by the people generally throughout Zion; and especially would this be considered the case when a comparison was made with

those of the various parts of the earth.

We enjoyed also to a goodly degree the precious boon of liberty, which doubtless many have not yet learned how to appreciate. If we had to experience the distress that many peoples of the earth were now passing through; the oppressions of human governments or the terrible destruction of life and property that had overtaken many of our fellow beings, together with the misery, trouble and want from which so many of God's creatures suffer, our condition would be very different from what it is; in comparison, therefore, we should be filled to overflowing with the realizing sense that there is no other people upon the face of the earth so abundantly blessed in all general respects as are the Latter-day Saints of these mountains. It was true that because of our religious views being in conflict with those of our fellows, some of our brethren were deprived of the pleasure of attending this Conference and the association of the Saints, and others were incarcerated; but when we contemplated the lot of true believers of all ages, we certainly, thus far, had reason to be thankful that things were as well with us as they were. Referring to Abraham's having to leave his home to take up his abode in a strange land in order to enjoy the blessings resulting from the observance of the laws of heaven, and to the declaration of the apostle, years afterwards, to the effect that if they were truly the children of Abraham they would do the works of Abraham, the speaker said, we found ourselves following his example in many of these things without, in many instances, fully sensing and knowing it. And while the barbarism of Father Abraham had been referred to by certain Christian people, it is a fact worthy attention that he was peculiar from his cotemporaries in that he had attained to the knowledge of God to a marked degree, while they know Him not at all.

The experience that we were passing through was exceedingly valuable to us; and he asked those who felt annoyed and harrassed, not to let personal interests take up all their consideration; no man lives to himself, neither does he die to himself. Al exerted an influence upon each other, and all should be interested in the welfare of their brethren and sisters as a whole, and thus help to make life profitable not only for ourselves but for one another. This feeling was entertained to a high degree by the fathers of the revolution; in what they did for their fellows and for posterity they invoked the spirit of the fathers that had gone before them to assist them in their purposes. Having been entrusted with the visitations of heaven, we should comprehend in a deeper and higher sense the important consequences that attend our actions and conduct before the Lord and one another.

The Lord had already made us peculiar from other religious bodies, and it is His design to yet make of this a nation of "kings and priests." When we consider the vast opposition He has had to contend with ever since the beginning, and of His having to take hold of poor humble men to bring about His purposes, the undertaking seemed at times too great to be contemplated by serious men. But such was the fact, and such would be the case; but none could comprehend it except through the eye of faith.

The speaker referred to the early experiences of the Church, and the feeling those experiences produced in the hearts of the people of God, showing that when the exigence of the case required it men had to lay their all upon the altar of sacrifice for the benefit and blessing of their brethren.

Such scenes were unknown to the younger portion of the people, and it was hoped that such occurrences would never be experienced by the Latter-day Saints. In comparison with the many hard and trying scenes through which the Saints had passed, the speaker dwelt upon the present state and condition of the people. Our circumstances were now comparatively easy; we had good, comfortable homes, with well stocked farms and well filled granaries. In consequence of this changed state of things we were liable to give way to temptations that were unknown to us in our poverty. The love of pleasure was descanted upon, together with

Sabbath-breaking and public enjoyments; and the serious attention of the congregation was called to these things, as well as that of the people generally. The speaker warned the young men against the sin of taking the Lord's name in vain, and the people generally against using their tongues to the injury of their fellowmen; and called upon the people to live so that nothing but goodwill to all should exist in their hearts, and blessings upon all the creatures of our God proceed forth from their lips, and especially so towards the household of faith.

Elder John W. Taylor occupied the remaining portion of time. The subjects of his discourse were the keeping of the Sabbath day, and the consequences of its non-observance upon ancient Israel; sending our children to be taught by those whose avowed object is to oppose the onward progress of this work, and the penalty attached to the neglect of a faithful performance of duty toward our children, as far as properly teaching them and setting a good example was concerned; the desire manifested by our people as individuals, and as bodies such as Sunday schools, to go on pleasure excursions to bathing resorts which he claimed were not always conducted in a manner becoming in the sight of God. His discourse was earnest and emphatic on these points; and it was his opinion that the chastisement from which we were suffering was in consequence of the conduct of the people as a body, and that we need not look for a cessation till the spirit of repentance prompted and brought forth better results in the lives of the people.

The choir sang:

O awake! my slumbering minstrel.

Benediction by Elder Wm. W. Cluff.

AFTERNOON SESSION.

2 o'clock.

The choir sang:

An angel from on high,
The joyful message has made known.

Prayer by Apostle H. J. Grant.

Hymn:

Come, O thou King of kings!
We've waited long for Thee.

Elder John Henry Smith was the first speaker. He commenced by referring to the remarks which had been made by the brethren that had spoken in the forenoon. He felt that a number of the rebukes that were given struck him with considerable force. He believed that, as a people, the Latter-day Saints did not observe the Sabbath day with that strictness that they should. Many people tried to find excuses for doing this, that and the other thing upon the Sabbath day. Many tried to hide themselves behind the faults of others; but this seemed natural to man. Man was naturally a moral coward. The speaker strongly urged upon the Latter-day Saints the fact that every person was responsible for his or her own acts, and asked all to at once examine themselves and repent of whatever was wrong. He believed that it was because of the wrong-doing of the Saints that so much persecution was being waged against them at the present time. However, he believed that these persecutions would have a tendency to bring the Saints into line, and to compel them to walk in the direction in which it was intended they should walk. The speaker condemned the practice of the Saints intermarrying with strangers, with those who did not believe alike; spoke of the necessity of keeping the fast day; and concluded by bearing a strong testimony to the onward march of "Mormonism," notwithstanding all the attacks that were made upon it, and the many prophecies that had been made regarding its near destruction. God was at the helm, and would see that all that had been promised would be brought to pass. It was necessary, however, that the Saints should repent of their sins and seek unto the Lord, and, if they did this, their enemies would not prevail against them. Many might be called to suffer, but as the day of the Saint so his strength would be.

Elder Heber J. Grant occupied the remainder of the time discoursing upon the individual duties of the Latter-day Saints, and the reponsibilities devolving upon every person professing membership in the Church as to the building up of Zion in the earth.

The choir sang an anthem, and the meeting was dismissed by prayer by Patriarch John Smith.

SECOND DAY.

October 7th, 10 a.m.

Conference resumed its session this morning, the choir singing the hymn:

Sing to the Great Jehovah's praise;
All praise to Him belongs.

Prayer by Elder John W. Taylor.

Singing:

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!

Elder Hugh S. Gowans, President of the Tooele Stake, made the opening remarks. He regretted the necessity which called forth the censure of the brethren who addressed the Conference yesterday. He referred to conversations he had had with his fellow prisoners in the Penitentiary, who, with himself, beheld with regret that the chastisement that was being inflicted upon the people was merited by us, and permitted to come in the wisdom of Providence; yet he was encouraged in the confident hope that our unpleasant experience would tend to the improvement of the people individually and collectively. This fact was apparent, that one and all were left to choose for themselves what course to pursue; and the fact that our free agency was in every respect unrestricted, made it the more important that individual responsibility be the more seriously appreciated. He endorsed the remarks of previous speakers to the young; and while he sometimes feared for them in their wild efforts to gratify their desire for worldly things and worldly pleasures, yet, he was satisfied that the Lord would raise up a class of spirits that would be found faithful to the cause of God, and who would prove themselves worthy to perpetuate the institutions of heaven. The speaker, in an earnest and impressive manner, directed the attention of the congregation to the follies and vanities of the world, together with the responsibilities that devolved upon all who had entered into solemn covenants with God, and hoped that the Elders, especially the men of families, upon whom depended more or less the happiness of others, would be found satisfied with their labors when they shall have finished their earthly career. In closing he referred to the high compliment that had been paid the brethren by Warden Dow in regard to the conduct of those who had served terms of imprisonment for conscience' sake, in that their conduct and presence in the prison had begotten such a moral influence upon the real criminal inmates of that institution that had awakened feelings of astonishment in him, and he was free to acknowledge it and accord to our brethren the credit of such a state and condition of life as brought forth such moral fruit. We were indebted, he said, to the Gospel plan and the Author of it alone for the wonderful power that has made the Latter-day Saints peculiar in all that tends to make men better, and he hoped that this characteristic would be more and more manifested until the world at large should at last concede what a few have already acknowledged.

Elder Ward E. Pack was pleased to mingle among the people at Conference, and partake of the spirit manifested by the brethren in their private conversations and public utterances. He could perceive that if the people failed to take to themselves the portion of advice, instruction or rebuke that was most adapted to their several positions, but little, if any, real profit would be derived from attending our Conference meetings. The wise would receive chastisement and mend their ways, while the thoughtless and the worldly-minded would pass by regardless of serious thought the words of life and salvation that come to us from time to time through the servants of God. And the faithful would rejoice in whatever circumstances we might be placed in, knowing, as they do, that the Lord will rule and overrule in their behalf, and lead them through the fiery ordeals that will eventually make them shine the brighter among the numerous family of our Father and God.

The speaker referred to the planned attack that is being made by our enemies upon our children, and warned parents to use every effort to guide

their children in the ways they should go, until they themselves shall see and know as their parents do.

Elder E. D. Woolley, President of the Kanab Stake, endorsed with pleasure the remarks made by the brethren both yesterday and to-day. The people of God ever were peculiar from the world generally, and such peculiarities could only be maintained by acts of moral courage, which men in possession of the principles of the Gospel were eminently fitted to produce. If wrong existed in our families or Wards, we should discountenance such wrong-doing, irrespective of the person or persons in whom it existed. Living by principle alone could make us the peculiar people that God designed to make us, and which, he was satisfied, we would become eventually. He believed that the time was near when the people generally would be more united both spiritually and temporally; and the object of the Lord in allowing chastisement to come upon us would, therefore, be accomplished; a better state of things would be produced, and the will of the Lord, to an extent at least, be brought about with regard to us.

Elder Jesse W. Crosby, President of the Panguitch Stake, testified to the divinity of the work in which the Latter-day Saints were engaged; and he appreciated the opportunity of assembling in general conference to receive instruction or rebuke, as the case might be. One of the peculiarities of the latter-day work was individual responsibility, and all would be held accountable for the opportunities we have and the works we do. Many, he said, were willing that others should suffer for the truth, and while they were being tried and perchance chastised, they were being judged and criticised not only by enemies but by their friends as well. There were, doubtless, in Summit County, as there were in other places, many who were neither hot nor cold, and who were afraid to be tested for fear of falling a prey to the enemy. He advised all to stand upon their own merit, and not depend upon that of others. It was a day of individual responsibility, of individual action. All men and women must act for themselves, and in so doing the Lord tested the integrity of the whole.

Elder Lorenzo Hatch, of the Arizona Stake, was the next speaker. It was forty-four years since he became acquainted with "Mormonism," and he had taken pains to notice the growth of the work during that time, as well as the labors of individuals with whom he was more immediately acquainted. He was pleased to find the faith of the people growing stronger in the Lord; and he was pleased also to be engaged personally in imparting the faith of the true and living God to the descendants of the noble men who lived and labored in the earlier history of this continent, and was encouraged in the hope that the days were being ushered in when that afflicted people would come in remembrance before the Lord, according to what had been said of them by their progenitors. He rejoiced in the fact that the kingdom of God was established never more to be taken away or thrown down; and he was thankful to hear the warning voice of his brethren who were the true friends of the people; and he hoped they would be long spared to labor among the Saints, and that the people would receive their instructions in the spirit in which they were given, and profit thereby. He bore a faithful testimony to the divinity of the work, and of the goodness of God to His people.

Bishop George O. Pitkin, of Millville, Cache County, said he realized that faith was truly a gift of God, and that it was necessary to exercise true faith in order to accomplish the purposes of God in the work of our individual salvation and that of building up His kingdom on the earth, and earnestly prayed that the Lord would inspire His people to seek after Him, and to labor diligently to accomplish all the righteousness they have in their hearts to do.

President Franklin D. Richards expressed pleasure in what had been said by the several brethren. It was desirable, he said, to know how such men felt, especially since our leading men had retired from the active service of laboring personally among the people; and he hoped that they and the Presidents of Stakes and the

Bishops generally would sense the additional responsibility that devolved upon them in consequence of the retirement of the First Presidency and members of the Quorum of the Twelve, and prove themselves indeed and of a truth shepherds to the flock of God.

The choir sang an anthem, and Elder Alma Eldredge pronounced the benediction.

AFTERNOON SESSION, 2 o'clock.

Conference re-assembled this afternoon.

The choir sang the hymn:

Lord, we come before Thee now,
At Thy feet we humbly bow.

Prayer by Elder Wm. W. Cluff.

Singing.

When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise.

Elder A. K. Thurber, of Richfield, was the first speaker. The tenor of the instructions that had been given, he said, tended to the purification of the Church. There never was a time when such instructions were more necessary than to-day. When we were baptized, we entered into covenant with God to reform our lives and help to reform those of our fellow-beings; and he wondered ofttimes how we were disposing of the obligations that devolved upon us. In the Sevier Stake of Zion, the officers there were not without censure because of neglect of duty; and he hoped that they, in connection with their fellow servants, would bring themselves into the line of duty. The speaker referred to the Word of Wisdom; claimed that the aged were under equal obligation to observe it as the younger portion of the community. He felt that he could testify that aged people as well as young, if they set themselves properly about it, could overcome pernicious habits. And he felt it the bounden duty of all, especially the officers of the Church, to set a good example. He referred to an incident that occurred while traveling in his Stake of a child asking its parent why he did not ask a blessing on the food when no strangers were present. Such was a great rebuke from a child. It was not proper, he held, for men to preach that which they themselves did not practice. The speaker read from the Book of Nephi on this subject, showing how people fell because of their worldly practices. The precepts of men, he considered, had too much influence in our dealings one with another, as well as in the performance of duties to God, in all of which there was much room for improvement. In conclusion he urged the people to faithfulness, and the road to this was to pay particular attention to and be sure to carry out the instructions of the servants of God as they had been given at this Conference, and at all other times.

Elder Samuel W. Richards said the advice and instructions given were of that character that they could appreciate as coming from the servants of God, the same having a tendency to build up and strengthen the Saints in the faith of the Gospel. Jesus, in His day, said, if He had not come and spoken, they could not have sinned; but because He had come and spoken sin lay at their doors. It was applicable to us in our day. We could not afford to disregard the counsels of the living oracles; they had spoken and we would be judged according to the attention we paid to what they say unto us. The gate was strait through which the few entered; the popular will was to go with the multitude which led to death. The instructions given were of a general character, and applied therefore to the people as a whole. The present was the greatest of all the dispensations, and the people now living were accountable to God for the great opportunities it afforded. The general desire was to accumulate the wealth of the world, but the Savior taught those of His day to seek first the Kingdom of God and His righteousness; this instruction is repeated to-day, and comes home to all Latter-day Saints. The sacrifice the Gospel requires of its adherents comprehends all that man can say or do, all that he can give or impart even to life itself. The injunction was to seek another's good before one's own; and this is entitled to the candid consideration of all. The righteousness of the Kingdom of God consisted in its

commands and laws, and we had no right to its immunities unless we emulated the example of its best advocates. This was the condition on which we agreed to receive the blessings the Gospel of the Kingdom afforded. the speaker then called attention to the character of the work, and its origin; and referred to the labors of Adam, Moses and Abraham and others as guides of former times, some of whom, and whose associates had revealed its fundamental doctrines to us in our day. When the speaker beheld men toiling for the good of their fellows, and the little time they had to live, it made him yearn to benefit the condition of the human race. Time was short at the best, and we could accomplish little when every opportunity was improved because of the numerous duties that demanded our attention. But the things of God were essential to our salvation, and therefore we should hold them as first and foremost in our every day life. The promises of God were great; we should merit them not because of a desire to escape punishment, but for the love of truth and righteousness; and we should, in our great desire for truth, feel that we could endure anything and everything that we might be called upon to pass through. Not till we reached that state could we hope to merit a fulfillment of the promises of the Lord upon us and our children. We must consider that we ourselves and all we possess belong to Him who created us, and that we are His agents laboring in the vineyard for the welfare of the human race, in order to prove ourselves worthy of a full salvation in His kingdom, which he hoped would be the lot of the Latter-day Saints.

Elder Cyrus H. Wheelock expressed pleasure in being present on this Conference occasion. It was thought in olden days by women that if they had a husband or sons worthy to be in the congregations of the Lord, they were greatly honored. How much more honored were we in being allowed to take part in administering the affairs of the Church and kingdom of God! How great the honor, too, was conferred upon us in being able with assurance to approach God as our Father in the way pointed out by Him to approach the throne of grace! The Gospel required sacrifice. Persecution was the lot of the faithful. The Prophet Joseph Smith, about four hours before his martyrdom, in answer to the question by Col. Markham, "What will be the result of this?" said that "if they slay me and the Twelve, while there is a man on the earth that is endowed with the Melchesidec Priesthood, and he is an honest man, and seeks the Lord, he would go forth and carry on the work until His kingdom was established. We see to-day the result of early persecutions. We were led by the power of God to this place, and have prospered, although men declared that we would starve and die in the Wilderness. Brother Orson Pratt covenanted with the Lord upon his arrival here on behalf of himself and the people, as an Apostle, that we would honor the Lord, keep the Sabbath day, pay the tenth of our increase, and build temples to the name of the Lord, because the Lord had delivered us out of the hands of our enemies. It was for us to remember the goodness of God to us, and the obligations we are under to Him, and seek strength from heaven lest we, in our prosperity, forget the Lord. He testified to the establishment of the kingdom of God, and of the determination of the Lord to build it up despite the opposition of wicked men. The speaker referred to the dream of Jacob, who, upon awaking said: surely God was in this place, but he knew it not; and to the covenant he entered into with the Lord on that occasion. After twenty years he returned to the same place with a multitude as a fulfillment of the covenant, which he acknowledged was the direct blessing of heaven upon him, and then the covenant was renewed between him and the Lord; and while this was going on between Jacob and the Lord, while Jacob was receiving blessings which were endless in their nature, the world of mankind, with all their love of pleasures, were hastening their own destruction. To the Israel of the latter days were given the hearts to understand, and power to abide in the

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 1, 1886.

"ALL ARE TALKING OF UTAH."

MISREPRESENTATION and slander seem to be the inevitable outgrowth of any general publicity that may be given to the Latter-day Saints or their faith. This was never more clearly exemplified than in the notices of us by the press which have been the consequence of the meeting in St. George's Hall, in London, on the 12th of October. The press of almost the entire country has had something to say of the "Mormons," and in the comments that have been made our doctrines and the character of our people have been very much misrepresented and vilified. Some of the charges that have been made against us are so inconsistent and self-contradictory as to be unworthy of notice and carry their own refutation with them, and many manifest almost ludicrous ignorance concerning our people and faith. Occasionally a newspaper departs from that decorum and dignity which generally distinguish the English press, and indulges in a most intemperate and vicious abuse of the Latter-day Saints, and apparently seeks to arouse a mobocratic and persecuting spirit against us that would lead to a repetition in this country of those cruel and bloody outrages from which our people suffered in Missouri and Illinois. These vicious efforts, however, will fail of their purpose, and we are thankful that the influence of such editors is far less than their malignity, or short shrift would be given the Latter-day Saints in this country.

What have the "Mormons" done, and what are they now doing here in England, to call down upon their devoted heads the wrath of these few hostile, "blood and thunder" editors who advocate persecuting measures against us? For nearly fifty years our Elders have been proselyting in this country, and many thousands have been converted to our doctrines. Have we not been a law abiding people, respecting the rights of others and strictly attending to our own business? In that time the instances have been rare indeed that a "Mormon" has figured in a police or any other court of justice. Our experience with the courts in this country has been limited to an occasional application to them for protection against mobs that have been incited to deeds of violence by prejudiced editors and hireling priests who have been unable to meet our doctrines with Scriptural and reasonable arguments, and

we are pleased to add that our applications have always been met with impartiality and justice. The goverment of this great country has found no fault in us as citizens, and we have no complaints to make against the government.

Our space will not permit us to review a hundredth part of what the newspapers have been saying about us within this last week or two, and we must acknowledge that our inclination is as limited as our space. As a rule these articles are largely made up of wholesale charges of immorality against us because we believe that under some circumstances it is right for a man to have more than one wife. We are in good company in this belief (see Bible, *King James' and Revised Translations*). It is true some other charges are made against us, but, as a rule, plural marriage is considered the head and front of our offending. Many of these newspaper articles declare that if it were not for this principle we would be about as good a people as the average of our neighbors. But our friends in this country need not quarrel with us on this account. We do not try to force our marriage views on our neighbors. To tell the truth, we think there are thousands of men in this country who are unworthy of any wife at all, and society would be much better if they were entirely deprived of the association of women, either as wives or mistresses. If plural marriage were practiced in England, it would give a great many cowardly ruffians the barbarous luxury of beating several women instead of one, and many rascals would take advantage of the increased opportunities for wife desertion. The state of society is altogether different in Utah to that which exists here. In this country they are continually putting men into prison for deserting their wives, whereas in Utah, the great American government is busily engaged putting men into prison because they will *not* desert them.

We may note some other differences. Marriage, here, is often entered into as a matter of convenience and sometimes much more unworthy motives enter into its consideration, whereas, among the Latter-day Saints in Utah, marriage is looked upon as one of the most sacred of religious ordinances, affecting, for time and eternity, those who enter into it. It must also be admitted that there is great laxity in this country in relation to the crimes of seduction and adultery. This is in striking contrast to the manner in which the Latter-day Saints regard them. We look upon sexual impurity as a crime of awful magnitude and ranking among the greatest offenses. Again, in sexual sin society's virtuous indignation here falls heaviest upon the offending woman, but in Utah upon the man. One more difference we will note: People in this country marry for this life only, but the Latter-day Saints in Utah marry for time and eternity. Now just consider for a moment how this one difference affects our ideas of marriage. Suppose our friends in this country, who are not of our faith, modified their views on marriage sufficiently to believe in the eternity of the marriage covenant, (and we cannot see how any man who is blessed with a good wife can regard such a principle with any degree of abhorrence) this modification would compel them to accept of the principle of plural marriage to a certain extent, for if on the death of his wife a man should marry another, and they were both married to him for eternity, in the resurrection the man would necessarily have two wives.

These are only a few of the variances in ideas of social morals and marriage covenants which exist between us and other people and make it impossible for our friends to view the marriage question from the same standpoint that we do, and it is no wonder that we differ in the conclusions to which we arrive.

It is not surprising that when our friends put us upon their theological bedsteads we do not fit them and our heads project over the top of them. And when this is the case is it not uncharitable in our Christian friends to desire to chop our heads off in order that we may fit their bedsteads when we have our own that suit us very well?

G. O.

THE LONDON *TELEGRAPH* ON "MORMONISM."

THE London *Daily Telegraph*, one of the greatest newspapers in the world, has deemed the subject of "Mormonism" of sufficient importance to publish three articles on it; one is an editorial of considerable length, and the others are in the form of epistolary communications. So far as its main subject is concerned, the editorial is singularly weak for a leader in a great newspaper, and contains many misrepresentations and errors. It commences by a good humored, though rather sarcastic review of American idiosyncracies, and speculative experiments in religion, morals and social life, and asserts with true English *sang froid*, and a refreshing assurance that cuts off all debate, "the Old World has imported nothing valuable from America—excepting, perhaps, the revolver."

Having thus unmasked his batteries, the editor fires his first shot at the "Mormons" by asserting that one of our Elders declared at the meeting in St. George's Hall that "Christianity, as an agent of social and moral reform, was a failure." This is clearly a misrepresentation for the purpose of creating the impression that we are non-Christian. The Elder made no such reference to Christianity proper, but to the apostate systems that filch its sacred and honored name. We believe that *true* Christianity is the only effective agent to bring about social and moral reform. Next comes the statement that some of Brigham Young's wives were old enough to be his grandmothers and the others young enough to be his grand-daughters. A most ridiculous falsehood; but what in the world the age of our late President's wives has to do with the truth or falsity of "Mormonism," or of plural marriage, is one of those mysterious things that ordinary minds cannot hope to grasp. Is the *Telegraph* editor willing to have monogamy judged by such methods?

Next comes a comparison between Mohammedan polygamy and our system of plural marriage, to the implied disadvantage of the latter, in this fashion: "A Mussulman woman lives in the midst of a community that recognizes her status and secures her rights; but a Mormon woman has no legal standing, for the courts of her sect cannot enforce their jurisdiction, and the United States Judges regard her as one of many mistresses and as an accessory to a misdemeanor punishable at law." According to this, if a "Mormon" plural wife has no legal standing in Utah, it is the fault of the United States Judges, and not of the "Mormons" themselves, which is a decided improvement in

the matter of veracity upon the previous assertions. But to say of the plural wife that "the United States Judges regard her as one of many mistresses," betrays an ignorance of the facts that is truly lamentable in a great London editor. Any one, in the least conversant with the nature of the present persecution in Utah, knows that the courts make the greatest possible distinction between mistresses and plural wives. United States law in Utah, with that liberality which so distinguishes modern civilization, allows a man any number of mistresses, but puts him in prison if he has more than one wife. The judicial war in Utah is avowedly and actually against *marriage*. It is against the principle of eternal and plural marriage which is an essential part of our religion. If the D. T. editor does not know the difference between a mistress and plural wife in Utah, let him read up the report of an average trial of a "Mormon" under the Edmunds law. When the accused is found guilty, he is practically offered freedom by the court if he will renounce his plural wife and seek to reduce her to the degradation of mistress; if he will not do this he is sent to prison. In Utah, under United States law, a man may associate in the most shameless manner with mistresses and it is *lawful* cohabitation, but if he visits a plural wife and their sick or dying child, it is *unlawful* cohabitation, and punishable by fine and imprisonment. Can the *Telegraph* man see any difference between the two cases? We quote again: "In Europe a woman who has been betrayed, and has foregone the ceremony of marriage, sometimes asserts that she is a wife in the sight of God, and no doubt there are fanatic females in Utah who hold themselves justified in accepting the corresponding and precarious position out there. No sophistry, however, can make a wife out of a woman who practically depends on the conscience or consistency of a man," etc., etc. This is another attempt to make it appear that a mistress and plural wife mean about the same thing, but "no sophistry" can accomplish this. In this country a poor woman who is betrayed may take all the satisfaction possible in asserting "that she is a wife in the sight of God." Poor creature! we all know she can take none in reflecting upon her position in the sight of man. A plural wife in Utah not only knows that she is a wife in the sight of God by the sacred and eternal covenant of marriage, but she is honored as such by the community of her co-religionists, and by the one whose acknowledgment is more to her than that of all the world beside—her husband. As to her dependence upon the conscience and constancy of her husband, does not the Utah penitentiary, with its scores of martyrs who are there because they will not renounce their plural wives, eloquently justify that dependence? And are not all wives, whether single or plural, in England or in Utah, largely dependent upon the conscience and constancy of their husbands for the integrity and happiness of their marital relations? When *they* fail the law's compensation, whether in England or Utah, is at best a very poor substitute.

Then comes another comparison between Eastern polygamy and our system of plural marriage. "In Mussulman lands the wife, though only one of two or three or four, has rights in the home which cannot be abrogated by the will of her husband, who, according to the Koran interpreted by the Cadi, would be severely punished if he deserted her or ill used her. A Mormon on the other hand, might leave all his women to starve without fear of inter-

ference by Church or State." It is true the State would not punish the "Mormon" under these circumstances, on the contrary, as we have shown, it would reward him for his desertion of his plural wife by freeing him from imprisonment and fine. But the Church holds in utter abhorrence the desertion of wives, whether single or plural, and we can truthfully say that such a crime is almost unknown among the Latter-day Saints in Utah. In our faith and practice, a man's wives are all equally honorable, and no distinction between them is thought of except by our so-called Christian friends who can complacently tolerate the abandonment and prostitution of women, but revolt at the idea of honorable, plural and eternal marriage.

But we decidedly object to the use of the word *starve* in this connection. Of course the gentleman speaks as a London editor, with whom unfortunately the term is common enough and justified by the dreadful actualities of that great city. But starvation is unknown in Utah, as any well informed traveler will tell him. "Mormon" bishops have strict instructions to see that no one in their wards suffers for want of food, be he or she "Mormon" or Gentile, friend or enemy, of any race, color or condition. Our *Telegraph* friend is very ignorant indeed of "Mormon" ways, or he would never talk of our wives being left to starve.

The next charge is that we raise our "recruits amongst English, Welsh, or Scotch laborers or servant girls who do not know how to read." Statistics prove that there is less illiteracy in Utah than in many of the old States which have been highly favored by government aid in the matter of education, and not only is it unusual in Utah to find a person who cannot read, but it is universally admitted that the "Mormons" are remarkably apt in sustaining their doctrines by Scriptural arguments, so that if it be admitted that they are ignorant when converted, they do not remain so, which makes the showing more creditable to us.

The editorial has some more to say of a similar nature which we have not space to notice, but we have quoted sufficient to show that if the *Telegraph* were not better informed in politics than it is on "Mormonism" it would soon lose the exalted position it now occupies in the journalistic field. G. O.

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 695.]

bonds of the everlasting covenant; and so sure as we are of his lineage, so sure will the God of Israel make us the saviors of men, as Joseph became the savior of his father's house.

President Richards made a few closing remarks. He spoke of the importance of the day we live in, and the serious obligations the Latter-day Saints are under. He warned the people against carelessness and covetousness, and allowing themselves to be absorbed in acquiring the things of the world. He declared it the duty of the Saints to use their riches to the upbuilding of the Lord's work; and if a selfish desire blinded the eyes of the people to this fact the day would come when they would lose what had been entrusted to their care. In consequence of carelessness many evils existed in Zion, and the Lord through His servants was calling upon the people to repent. This duty was particularly incumbent upon the Presidents of Stakes and the Bishops of

Wards, and the Lord would hold them accountable to see that iniquity was rooted out of Zion.

After singing and prayer, Conference adjourned till the following day at 10 o'clock.

THIRD DAY.

Oct. 8, 1886, 10 a.m.

Conference re-assembled this morning, the choir singing the hymn:

Zion stands with hills surrounded.

Prayer by Elder John R. Murdock.

Singing by the choir:

Let those who would be Saints indeed,
Fear not what others do.

Elder John Henry Smith said the subjects chiefly dwelt upon at this Conference had been those which pointed to self-improvement, with a view to our becoming acceptable as a people to God, that we might be worthy of His divine aid when most needed. Our traditions and prejudices were such as to make it difficult for us to see and comprehend the principles of the Gospel as they existed in the bosom of God, our heavenly Father. Zion would consist of a pure people; a people who had learned to withstand temptation, and cleave to the law of God as He had revealed it in our day. The law in the commencement was that man should multiply and replenish the earth; and while He had placed a premium on lawful wedlock, His curse followed those who committed sexual crimes. Forbidding to marry had been declared a doctrine of devils, because in that was cunningly concealed a snare that would almost inevitably lead a fallen world into the meshes of iniquity, involving destruction and death. The bonds of matrimony were such that naught but criminal violation of the marriage covenant could break them, when the contracting parties were pure before God. The laws of God, with regard to personal purity, could not be broken with impunity; and upon a rigid observance of them depended our strength and standing before God and the world. This, he said, was a delicate subject to treat upon, yet its importance could not be denied. The speaker then spoke of the duty of parents to win the confidence of their children, and of teaching them the necessity of their observing the laws of life. The revelations of God were plain upon this duty of parents in Zion. The speaker felt that this teaching was applicable to the fathers and mothers in Israel, and that a due diligence in pursuing a proper course toward their children alone could render them free from the condemnation that attached to its non-observance. God had given to us a knowledge of the higher law, and he who fell a prey to passion, to whom this law had come, would forever debar himself from the society of those who had kept the law of chastity. In closing, the speaker urged upon parents to labor with their children and jealously watch them, and guard them from the power of destructive influences; that the faith of God may grow up in their hearts, that they with themselves may be worthy of a full salvation in the kingdom of God.

Elder Heber J. Grant said he had listened with pleasure to what had been said at the Conference, and hoped that we would practice the same. It was not that which we heard, but that which we practice that would benefit us. Many attended meetings thinking they were benefitted because they listened attentively; but such were mistaken if they did not reduce to practice what was taught them. The Gospel, when practiced, was calculated to made us perfect beings. If the naturally selfish would tithe themselves and donate liberally for charitable purposes, that weakness would be largely overcome. The work of self-improvement was the all-important one, which, when carried out effectually, would prepare us to build up Zion in the way that God intends it shoud be. Some had allowed themselves to believe that the greatest of all gifts can be realized by them without meriting it. How inconsistent, when it is remembered that there can be no excellence without labor; no good results without working to produce them. The revelations of God on this subject were that no blessing can be received unless the law upon which it is predicated is strictly honored, whether it be of a temporal or a spiritual character. It would be waste of time to

labor for and desire merely honor of men and the wealth of the world, as they are of a transitory nature. The speaker regretted that we cannot learn through the unpleasant experience of others, without having to suffer likewise; and reverted to the advice of the previous speaker with regard to the duties of parents to children. He had heard parents lament, when it was too late, of a lack of this duty. There could be no condition so painful as that which separated parents from children, and especially if this were brought about through negligence of parents in the performance of duty to their children. Condemnation came to us through our failing to live up to the light and knowledge that we possessed. He prayed that God would lead the Saints to do better in the future than they had in the past, and thus render themselves acceptable before Him.

President Richards, referring to the remarks of Brother John Henry Smith, said it was a subject of chief importance that we overcome the weakness of the flesh. The laws of God touching this subject came direct to us, and not through Moses and the prophets. This was a fundamental law by which our life's conduct should be governed, upon the observance of which the future of Zion depended. The pure in heart were known of the Lord, and it was only a question of time for the brightness of all such, wherever they might be, to shine forth to be seen and admired of their fellows. The regeneration of the human race was involved in the practice of the laws of chastity, and it was for the Latter-day Saints to accomplish this great work by their commencing at home and among their immediate friends and acquaintances.

President Richards then announced that the Epistle of the First Presidency would be partly read now, and the balance in the afternoon. The reading of the Epistle was then commenced by Brother Heber M. Wells. At 11-45 an adjournment was taken till 1-30 p.m. The choir singing the anthem:

Jerusalem my glorious home.

Benediction by Elder J. F. Wells.

[The Epistle will appear in next week's STAR.]

UTAH NEWS.

(Summarized from Territorial Papers.)

The black leg disease has made its appearance among the cattle of Sanpete County.

The Ogden city artesian well has been sunk to a depth of 240 feet; the last twelve feet in solid rock.

The Logan Debating and Literary Society is about to establish a public reading room and library.

In Salt Lake City, services in the Hawaiian language are held for the benefit of the Sandwich Islands Saints residing in that place and vicinity.

The Latter-day Saints in Southern Idaho have organized an independent political party, and will not affiliate with either the Republicans or Democrats at the coming election.

A young man named John Judge was killed on the 6th ult. by falling down the shaft of the Bailey mine at Park City. He had relatives in Salt Lake City, to whom his body was sent.

On the 27th of September, Sister Cunningham, a much respected resident of Midway, Wasatch Co., was accidentally killed by falling from the top of a load of grain and breaking her neck.

Mr. G. N. Dow, late Warden of the Utah Penitentiary, has been succeeded in that office by Mr. O. L. Brown. The retiring official gained a high reputation by his humanity and consideration for the prisoners under his charge.

Co-operation appears to be flourishing in Springville, Utah Co. The Co-op. store of that place has just declared a half yearly dividend of 7 per cent., besides carrying over $900 to a fund for repairing and improving the Co-op. flouring mill, of which the store directors have full control.

The body of Christian Alfsen, a Norwegian, about 17 years of age, was recently discovered near Lake Park, where it had been washed ashore by a storm on Great Salt Lake. Young Alfsen had disappeared several days before, but whether his drowning was accidental or suicidal was unknown.

The Logan United Order Foundry, a machine and wagon manufacturing company that was organized in 1876, and for a number of years accomplished much good and paid good dividends to its stockholders, has been compelled to make an assignment and wind up its affairs. It is thought that there will be ample means to pay all creditors.

The *Juvenile Instructor* office has done a good thing by making arrangements to produce sheet music in as good a style and at as cheap a rate as it can be done anywhere in the United States. This move in home production will cut off the importation of a great amount of sheet music into Utah, and keep a corresponding amount of money at home.

An infant boy, about eight months old, the son of Brother Critchlow of Ogden, was fatally poisoned on the 1st ult. by eating jimson weed. Some of the poisonous weed had been pulled by children in the vicinity of Brother Critchlow's home, where it was very abundant, and carried it into the house where the child obtained it, and naturally enough put it into his mouth.

Sister Jane Gray of Smithfield, Cache Co., an old lady about 82 years of age, was riding on a hand car on the Utah and Northern railway, when, becoming dizzy, she fell off and was run over by the car and killed. Sister Gray was an experienced and well known midwife, and it was in the discharge of her professional duties that she undertook the fatal journey which resulted in her death.

Messrs. Burton, Gardner and Co., a merchant firm in Salt Lake City, have notified the public that they will observe Fast day by closing their place of business from 10 a.m. until 12-30 p.m. on the first Thursday of each month. There appears to be a tendency to a more rigid observance of this regular fast day among the Latter-day Saints in Utah, and the teachings of the presiding authorities strongly lean in this direction.

The stockholders of Zion's Co-operative Mercantile Institution held their semi-annual meeting in Salt Lake City on the 5th of October, at which the report of the President was read, officers elected, and other business transacted. The total cash receipts for the half year had been $1,526,645.31, and a dividend of 5 per cent. declared, and the balance of the profits was carried to the reserve fund. The institution was shown to be in a remarkably sound and prosperous condition.

Mr. Bennett, General Freight Agent of the Denver and Rio Grande rail-